

[Whole No. 320.]

SATURDAY, NOVEMBER 7, 1874.

Subject: Peace in Christ.

## PLYMOUTH PULPIT:

A Weekly Publication

OF

## SERMONS

PREACHED BY

HENRY WARD BEECHER.



New York:

J. B. FORD AND COMPANY.

(27 PARK PLACE, AND 24 AND 26 MURRAY STREET.)

1874.

AMERICAN NEWS COMPANY. AGENTS FOR THE TRADE.  
European Agents, Sampson Low, Marston & Co., Crown Buildings,  
128 Fleet Street, London. Sold by all Carriers and News Dealers.

## AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.,

Gentlemen:—Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to become responsible.

HENRY WARD BEECHER.

PLYMOUTH PULPIT is the only regular publication of Mr. BEECHER's current sermons—the one sanctioned by his authority; it is well printed on good paper, in book form—suitable for binding and preservation—and it is cheap. The Publishers respond to the demand for a regular insertion of the Prayers, as among the most profitable features of Mr. BEECHER's ministrations; and the Scriptural lessons and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

This publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each Volume contains twenty-six numbers, being one sermon each week for six months. Volumes I. to VIII. are now issued in book form; each making one large and handsome 8vo vol. of about 500 pages;—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Bound in extra cloth, beveled boards. Price \$2.50 per vol. Sent post-paid by mail on receipt of price. Vols. IX. and X. are now ready, closing the original series.

A full Table of the Subjects discussed in all ten of the volumes of the original series will be mailed to any address on receipt of a 2-cent postage-stamp. Any back numbers—single sermons—can be had.

## A New Series.

In the present commodious 12mo size, but retaining the clear, open type of the larger pamphlet, the New Series was commenced Sept. 27, 1873. This will hereafter be the style of the publication.

TERMS.—Single numbers, 10 cents. Yearly subscription price, \$3, giving two volumes of about 500 pages each. Half-yearly subscription price, \$1.75. Subscriptions may begin with any number.

A PREMIUM OIL-CHROMO will be presented to each annual subscriber for the ensuing year, a fac-simile of Mrs. Sherman's painting called "*The Lord is Risen.*" An old moss-grown Cross, symbol of the Saviour's earthly work and death, stands in the gray dawn of Resurrection Morning, wreathed with vines and clusters of violets and pure lilies-of-the-valley—the flowers and foliage of early Spring, symbols of the new life. As a whole, the picture is an exquisite expression, in natural objects, of the central thought of the New Testament, and will receive a warm welcome from all who love The Book.

In several years' experience we have learned that 999 out of every 1,000 subscribers wish us to mount and deliver the pictures presented with periodicals, because we can do it cheaper than they can get it done. We shall therefore issue no unmounted ones. The charge for Mounting and Delivering the Picture (sized and varnished, all ready for framing) to each subscriber is 50 cents, to be remitted with the subscription price; the entire sum thus being \$3.50. Remit by Postal order, check, or registered letter; currency at the risk of the sender.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-office to which the pamphlet is sent; and on single copies to England it is two cents.

## PEACE IN CHRIST.

---

"I thank God through Jesus Christ, our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. vii., 25, and viii., 1.

---

In this memorable passage of experience, there is the recognition that men are both sinful and imperfect.

They are constitutionally imperfect. Imperfection is the universal necessity. It is the divinely created condition under which humanity comes into this life.

Sinfulness springs in a degree from it, differing simply in this: that when men fail in the best things, or fail to live according to the laws prescribed for them, through ignorance, or through immature power, that is *imperfection*; but when they have the power to conform to any rule of conduct, and deliberately violate that rule, it is *sinfulness*. The difference between imperfection and sinfulness is not that one is a violation of law and the other is not, but that one is a violation of law from weakness and the other is a violation of law intentionally or with purpose—at any rate, with one's own permission.

It is taught in these memorable chapters of Romans that in those who seek to live right there is a prolonged and painful struggle. Especially was this true under the twilight dispensation of the Jews. The struggle was mainly between men and matter—between the spirit and the flesh. If we were to drop Paul's nomenclature and adopt the most modern, we should at once say that the struggle was between the



bodily appetites and inclinations and the higher sentiments—the reasoning faculties, the moral sense, the perception of that which is fit and beautiful. It was taught that knowledge and conscience only made matters worse. Paul gives an account doubtless of his own internal experience; and, without making it exclusively personal, he does not on the other hand avowedly make it general. In the seventh of Romans he describes the condition of a noble nature, a man of high character, seeking to reach nobility, baffled and brought into a state of painful self-condemnation by the fact that he reached a point short of his own ideal. He was held up by a ritual law whose drift, whose tendency was meant to be spiritual, and to cultivate the higher instincts and sentiments of his nature, but the actual operation of which was not such. It rather tended to cultivate in him a sense of right just acute enough to bring him into a perpetual state of self-condemnation—for it is true that the more we rise into a sense of integrity the more rigorous our idea of integrity becomes. The more men love truth the more sharp is the requisition which they lay upon themselves in the matter of veracity. Honor begets a higher sentiment of honor. Goodness raises its own standard. So, in the particular experience which I read to you in the seventh of Romans, Paul says that the coming in of moral measurement, the introduction of the law, instead of making him better made him worse; that is, it revealed to him how bad he was, how weak, how imperfect, and how sinful. Before the commandment came he felt that he was all right enough; but when the commandment came he felt that he was all wrong.

A dozen rough miners go into a camp out in California, and they grow regularly coarser and coarser. They are at home as if they were in a pig-stye. Now, the introduction of a woman produces a revolution among them. The sister or the wife of one of them goes out, bearing her refinement; and in one single day every man is convicted of his coarseness and vulgarity, and wants to “wash and fix up”; and is to-day uneasy in that in which yesterday he was at perfect ease; he is convicted of his essential lowness. Where there is no ideal standard and no exemplar, men gradually deteri-

orate, and become contented with their low condition ; but if you bring in a higher standard it incites thought and motive to higher character ; and recognizing this standard they become discontented, and seek to rise to a higher level.

Finally, Paul declares that relief came to him from Jesus Christ. He gives a most affecting description of the moral struggles which he went through, and which more or less epitomize what every right-minded man has felt in himself—the general wish to do right, and the continual failure in that particular. The general wish and will was present with him, but how to perform he knew not. Let any man rise in the morning and say, “Now, to-day I wish to be considerate to others ;” he is doing well to wish and to say it, but how to perform he does not know ; for when the sun goes down he is satisfied that he has acted harshly and hardly, here and there, and everywhere. Set any standard higher than that which prevails in the average of society for yourself, and you will perhaps, in your better moments, with your conscience and your higher nature, conform to it ; but when you go into the practical jarring of life you will in conduct perpetually fall below it.

Now, at that point you have the consciousness and the testimony of reason and the moral sense that you *mean* the best things ; but you have the testimony of experience that you do not *do* the best things ; and it is just where these two things come together like saw-teeth that men are gashed with pain and suffering—and that in the proportion in which they are morally sensitive. It was just at that point that Paul was when he said,

“I find a law, that, when I would do good, evil is present with me. [I meant to be benevolent all day to-day, but I have been proud and selfish. I meant to be kind and gentle. I meant that my temper should not get dominion over me ; but it has flashed out here and there all the time. This law is imperative in me ; it acts every day.] I delight in the law of God, after the inward man [in my thoughts, in my calm moments, in my reflective hours. I rejoice in everything that is manly, and pure, and generous, and just ; I have inward testimony of that ; it is a fact as clear as any other ; and it is no less clear that when I go out into the battle of life I come short perpetually in my conduct] ; but then I see another law [I am under two laws], in my members, warring against this law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh,

wretched man that I am, who shall deliver me from the body of this death?"

"God, through Jesus Christ," is the answer. Then comes the refrain :

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

What is it, then, that happens? How does the soul's relation to Christ bring peace to men? That is the question which I wish to discuss this morning. Does it take away the law of conduct? Does it abolish the great distinctions of right and wrong? Does it give permission, as to Oriental favorites at court, to do things which in the common people would be wicked, and which are only not wicked by favor or prerogative? Without pain or penalty may one who is a favorite, or who is the elect of Christ, do things which if he were not elected, or before he became a favorite, it would have been wicked for him to do? Does grace—that is, does the law of the soul in Jesus Christ—change the great law of moral obligation under which men live? No, it does not. To take away the moral law would be to take away the ribs and the backbone of all moral government. No greater calamity could befall the world than the taking away of the obligation to a higher life, step by step. The inspiration of law which holds up a high standard of moral conduct and enjoins it upon every man is the grand influence which is redeeming men from animalism; and to take that away and put in its place a permission of wrong-doing—a permission of selfishness, of pride, of sordidness, of secular life—would be to give men permission to go back to the herds and the flocks. It would be to break down manhood. It would be to take away the whole inspiration which now exists in the stimulating knowledge of an ideal, or a law, by which men are to measure themselves, and by which they are to live. It would destroy, therefore, the everlasting vision of something better by which society is perpetually raised, and by which, through a vital elevation, men are growing better and better. Anything that displaces the law, anything that takes away obligation, or the sense of it, is just so far destructive, not only to happiness, but to humanity itself; and any con-



ception of the life of Christ which redeems men from obligation to the moral law—that is, from the obligation of making good better, and better best; anything that lowers the standard, and makes it seem a great deal less to be good than men have always supposed it was, is mischievous to the last degree.

When, in that magnificent passage of the Old Testament, God recounts his leniency and long-suffering, and declares himself to be “abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity, transgression and sin,” men sometimes bump against the last part of the passage where he says that he “will by no means clear the guilty,” as if that were turning in another channel and wiping out as with a sponge the other part; but it is not so. That latter part of the declaration is one of the best parts; for it shows that God believes in the noblest forms of rectitude in his household everywhere, and that he will neither slumber nor sleep, nor let the inspiration die out, but that he will forever and forever, by pain and by penalty, as well as by joy and by hope, press mankind upward; that he will by no means let men down through transgression, but will bring and keep them up to the concert pitch of the universe—blessed be his name!

It is on this resiliency of moral feeling, it is on this aspiration which is wrought in us by the consciousness of a perpetual higher standard of thought and feeling and conduct, that we are forever rising to become sons of God.

When we are brought into relation to the Lord Jesus Christ, it is not such a relation as abolishes duty, or the idea of duty. It does not take away, it magnifies, it enlarges, it intensifies the conception of personal honor, personal truth, personal purity, personal love—the conception of holiness, in short.

Does this relation, which the soul in Christ comes into, if it maintains the standard of conduct and of character enlarged and unlowered, lift men by the divine power above all their former conditions and influences? Does it perfect men immediately? Does it stop the struggles of life, the outreachings of desire, the yearnings for honor, the strife for

complete attainment? Is that the result of the character which has entered into relationship with Jesus Christ? Does it, in other words, harmonize the spirit and the flesh? When a man becomes a Christian and loves Christ, does his body fall into line instantly, recognizing the superiority of his reason, of his moral sense and of his spiritual tendencies, and submit? Or, when a man has become a Christ's man, does this struggle still go on? *It goes on.* It goes on manifestly in the great mass of men, because they have had very little advantage of birth and of moral education. Here and there you shall find a person who has superior endowment, through the accumulated victories of his father and mother, and their fathers and mothers, and theirs. For many generations it rolls over; and when he is born, it is with a kind of already-harmonized relation of all the bodily and social and moral faculties in himself. It is not a perfect harmonization, but it is relatively perfect—far more so than that which exists in those who are not well born, or who do not receive from their ancestors any such endowment.

If, with this more fortunate and compensated organization, one is brought up from childhood in the knowledge of God, and is obedient in his will and feelings to the Lord Jesus Christ, then he has advanced still further. And when he comes to adult age, and by the act of his own mind affiliates himself to Christ, and gives himself to him, the change is not very great, because all that which ordinarily attends such a change has been gradually worked out in him through a process of Christian nurture; and the validity and perfection of it is simply the result of the action of his own will at last.

While these facts do exist in society, they are not typical of it. On the contrary, the great mass of men are born unbalanced. Some men are born with gigantic physical power and very slender cerebral power of any kind. Some men are born with enormous passions; and if they are not engineers or pile-drivers, if they have no opportunity of letting out the immense forces that are in them, on rock, in tunnel or canal, on timber, or on some other thing that is to be beaten, or hewn, or constructed, and if their mighty energy



is directed against their fellows, they become desolators. There are men born who are very feeble in intellectual conception, but who are tremendously strong in propulsive force. If you look at men (not in books, because books know so little about men); if you look through society as it is, you will see that these things are so. Do not listen to the theory of fallen Adam, of original sin, of this, that or the other thing: go down and ask what men are—not alone your sort of men, who go out with you and come back with you, and are chosen by you because they are like you; go out into the world where men of all sorts are, among the poor and uneducated, good and bad. What is the condition of the vast mass of mankind but one in which, with a certain sort of importunity, with a kind of infantine outcry for something better, the higher nature is perpetually swamped and carried away by the amount of force which is generated in the lower nature, so that the law of sin and death is predominant. Paul speaks of it as the law of his members, referring to lusts, to combativeness and destructiveness, to eating and drinking, to all manner of self-indulgence breeding all manner of sin in men as miasma is bred in dismal swamps. If you look at human nature as it is you will find that the great bulk of mankind are under the control of the appetites and passions; that they were born so, having, perhaps, just restraint enough to escape the halter or the prison.

Suppose, under such circumstances, you preach a gospel of hope and salvation to these men; suppose you set on foot a revival of religion among them—not one which is oiled and polished, and which has velvet strips on the doors; but a revival which moves with enormous force, with harshness, with roughness, with imperfection, but that all the more on that very account catches these great rude natures and whirls them into a torrent of excitement, and at last brings them to a point of submission to the Lord Jesus Christ, where they begin to shout, “Glory! Glory! Glory!” Do you not suppose that a man of hitherto unchecked appetites when he goes home after such an experience wants to gorge himself with meat just as he used to, and wants to drink as he used

to? Do you suppose that he anything more than just escapes swearing, if he does escape it? Do you not suppose that he wants to avenge the old wrong? And yet he thinks he is in Christ. Well, he *is* in Christ—or may be, even with this old leaven left in him. He has a flaming ideal of the One that he would serve, and that he has sworn to serve. That ideal is quite indistinct and imperfect; nevertheless, there is a real vital force at work drawing him toward a spiritual life. Here is the old man in him, red, bloody, lustful, vindictive, money-loving; and do you suppose that is all wiped away the moment he says, “I give my life to Christ”? We know it is not. It might be a good thing if it were, but it is not.

When a man is converted he is much like a railroad that is just laid out. Now come the choppers: their business is to cut away the timber. Then come the tunnelers: they must remove a great deal of rock. Then come the men who fill up the hollows. Then come the bridge men. All the work is going on in sections. In some spots it is only begun, and in others it is finished. All along the line are influences that are tending toward the final result.

It is about so with the great mass of mankind. The ideal law of God is revealed to them, they behold the divine nature as helpful to them, and they begin the Christian life; but the struggle does not end when they have begun. The distress may; the self-condemnation and despair should cease; many intermittent joys will spring up; and there is much that makes them feel like shouting, “Glory to God.”

Conversion does not harmonize men with their fellows, either. I have said that the first impact, as it were, of the divine life does not, of necessity, sweep away all imperfections, and harmonize one faculty with another, or the mind with the flesh.

Of how to carry themselves in all the complex and subtle relations of social life, civil life, and business life, men are ignorant. They do not know what is best, in the first place. In the second place, even with knowledge, power is intermittent. Men are not in their best moods all the time. To learn how to keep one's self in an elevated condition requires no small education. For a man who is full of sensibility and

strong vitality, who is apprehensive, and who has a thousand motives and impulses in him—for such a man to move up and down among men in the various conditions in which human society exists, is a difficult matter. It requires generalship. It is a consummate piece of work, requiring so much tact, so much wisdom, so much sagacity, that a man cannot reconcile himself to it in a day nor in an hour. It is a whole life's task for a man to become harmonized with the civil and social relations that are around about him.

It is not a thing, then, that takes place when a man first becomes a Christian. The purpose of it, the impulse toward it, is infused into him, but not the completion of it.

After Paul had wrought more than forty years, and when he had come to the position in which he was to be delivered only by the executioner, in the very last letter, I think, that he ever wrote, in a Roman prison and waiting for his release and his crown, he said:

“Not as though I had already attained, either were already perfect; but I follow after [I keep at it], if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press forward toward the mark for the prize of the high calling of God in Christ Jesus.”

Oh, poor Paul! If he had lived in our day, we could have sent to him folks who would have shown him how he might be perfect. But as it was, he was conscious of the in-harmony which existed between the mind and the flesh—between himself and the world. His ideal of what it was to be a perfect man in Christ Jesus had grown so much faster than the realization of any such attainment, that when, at the very end of his career, he looked upon himself he was further from having realized manhood than at the beginning—and that, I take it, is the experience of every large-minded and intelligent Christian.

What, then, was it that took place? What was it that led him, in the eighth of Romans, to thank God that he had a victory through Jesus Christ? Jesus Christ, when made known to a man, as he is described in the New Testament and as he was upon earth, represents God. There has been



a world of discussion as to whether he was divine; and perhaps that question has not been unimportant; but in our day it seems to me we need not renew that discussion as to the possibility of the representation of the divine by a human being in the flesh. Christ did represent that, I believe, interiorly; and in that respect, I think, he was equal with God. But the historical Jesus Christ did not represent the whole of God, and could not. It was a thing impossible to the flesh. Infinity cannot be bounded; and he that is born of woman and in the flesh is bounded and limited. He, therefore, suffered obscuration and eclipse. He humbled himself. He went into prison to the body; and standing thus he no more represented the whole of the Godhead than summer in the forest is represented by winter, when all the buds are hidden and all the leaves are rolled up and guarded. Winter can not represent the opening of those buds and leaves when they shall show themselves in the light and warmth of summer. He laid aside the glory that he had with the Father before the world was. He emptied himself of dignity and power, and was circumscribed. In his historical condition he manifested what he was interiorly; but the historical Christ presents to us—what? Everything of God? No: it presents to us mainly the disposition and the government of God. What, then, was the presentation that was made of God in Christ Jesus? It was a presentation of him as a Being in tender sympathy with mankind, and that too while they are in their sinfulness, and in their wickedness.

Now, very naturally I can see how it should spring up—and how it does—the tendency to represent God as one that is perfect, and loves perfection. It has been a part of the message of the Bible itself, it certainly has been the historical tendency, to attempt to present in the reigning Divinity of the universe the highest human conception of excellence. Even among pagans their gods, in the main, were originally attempts of men to present the highest notions of being. And if they made poor and vulgar ones, it was because they were not competent to make any others; for the universal tendency is to embalm in the ideal of the

reigning God the highest conception of wisdom, and personal excellence, and character.

It is very natural that such a Being should be represented as intensely in love with goodness—and he is ; with perfectness—and he is. But the Greek conception of God was one which lifted him above all care and all change. Sickness never came near to him, according to that conception. The Greeks loved youth and beauty, and hated old age and decay. They gave to God eternal youth, because they wanted to remove him as far as possible from that which made suffering on earth. The early theologians represented God as intensely in love with righteousness and purity and holiness, because law and moral government is inexpressibly dear to him on account of his love of these qualities. Some strains of their theology have come down to our day, and there are men of peculiar organization and temperament who are perpetually telling how God loves the pure and holy ; and many feel, “Now, if I could become pure and holy, he would love me.” The distinctive difference between the view of God in the New Testament and the Greek view of him is this : that the Greek idea is that of a God who loves holiness and holy beings, while the New Testament idea is that of a God who loves imperfect and sinful men. Why, when I suit myself as a father—no, when I suit myself as a man—I ask those into my presence who are either like me, or who harmonize with me by oppositeness. But in my family is every grade, from infancy all the way to manhood ; and do I adapt myself to the babes and the little children in the same way that I do to the older ones, according to my own personal convenience ? As a father or a mother in the household, it is inevitable that one should not apply to the babe or the child the same rules of character or the same requisitions that are applied by men to those who are intimately associated with them.

Now, the regnant idea of God in theology, in many quarters, is that he is One who, being holy, so loves holiness that he cannot look upon sin with allowance. Men extravagantly strain the real meaning of the passage which represents God as abhorring wickedness, so as to make it appear

that he abhors the wicked. They teach that God lives to take care of the holy and good. They also teach that he will take care of those who are not good and holy if they will wash themselves and come into a state of goodness and holiness. But the absolute Christian conception is this: that God, in his own nature, from eternity to eternity, is perfect, and loves those that are imperfect, and sinful, and guilty, and deserving penalty. It is sympathy of love that is the regnant element of the divine nature. When men say that God sits in the windows of heaven watching for his law, I ask, What is he doing for his people? What would you think of a father and a mother who, having written rules for their family, should be so intent upon seeing that those rules were obeyed as to forget the welfare of their children? What is a rule or regulation good for in a family but to benefit the children? The child is worth more than the law; and if the parents thought it would be better for the child to break up and throw away the law, they would do it; but many preachers are perpetually ringing on this anvil—how God is taking care of his law, his law, his law. Not once in a hundred times do they sound out the other thing—that God's law is of no use except so far as it takes care of his creatures.

How are men in this world born? What is a babe? Nothing? What are the race of men? What have they been in time? What myriads of wretches have there been! What hordes of bifurcated animals! How low have they been! How slender in intelligence! How wanting in moral sensibility! How little have they had of percipience of moral beauty and of moral worth! How undeveloped have communities and generations of them been! There are twelve hundred millions of men to-day, and not a hundred million of them are enlightened to the average of a Christian community. And we are taught that in heaven there is a God that thinks of nothing but crystalline, cold purity, with angels like so many white candles ranged about his throne, and singing sweet melodies. What to him is the great thundering world below, which he is making by his power prolific of misery, bringing in myriads every hour, bringing them in



at zero, and giving them no nurture, no privilege, no gospel, no light, while he thinks of eternal blessedness and purity? What is this but consummate selfishness? It is the most infinitely hateful and demoniac of conceptions. It is heathenism run mad through Greek philosophy!

What is the conception of God as we find it set forth in the Old Testament and in the New? In the Old we read:

“As a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.”

That is right; that is good. If God makes men of dust, he must remember it. If they are made low by divine creative providence, they must be governed by One that knows their lowness. What the world needs is a God that shall adapt himself and his government to the actual exigencies and facts of the souls which he is governing. If God would have me perfect now, I ought to have been born very different from what I was. If he would have the myriads of my fellow-men perfect immediately, they should have been created differently. Beings cannot become perfect at once who are brought into life at zero. And how are the Africans to be lifted up? How are the Asiatic hordes to be exalted? How are the savages of our woods to be developed—if there is any such thing as developing them? How the nations have gone on spawning! How myriads upon myriads have been born into ignorance and vice and misery! And are you to lift over all these tremendous scenes a God who does not care? What is such a God doing? He is looking at pictures of holiness. He is viewing exquisite moral statues. He is beholding things like himself. He is happy, and is making others happy that are in sympathy with him. But he has no care for sorrow; he is too perfect to be sorrowful; and the great seething world pours in, and pours in, its multitudes; and over the brink it pours them out again into damnation and eternal woe! That is some men's theology; and that is the God which it portrays. The whole universe lies in wickedness, and is mourning and crying, and there is no God that feels for men; there is no God that can help the poor; there is no God that can pity the distressed; there is no God that

can take care of mankind, imperfect as he has made them. Such is the view that theologians have presented to us.

Now, what is the presentation of Jesus Christ which we have in the New Testament? It is that he so loved the world, and so loved it while it was lying in wickedness, that he gave his own Son—that is, himself—to die for it. It is easier for a man to give himself than to give his son; and he gave his Son for mankind when they were yet his *enemies*; yet no greater love can one show than that which he manifests by giving his life for a *friend*. And how is it that this light of the nature of God has been kept back, and has been made an alternative thing? It is that which constitutes the distinction between the heathen god and the Christian God. Some heathenism has got into the world, and shows itself in men's conception of God.

It is impossible to reconcile the view of God's disposition as selfish, self-admiring, and loving that which is good and perfect, with the facts of life as they exist before our eyes, unless we turn our God into a demon. The facts of human life, I think, are a thousand times more terrible than anything which Dante ever thought of; for in the *Inferno* you are relieved by the hideous extravagance of Dante's imagination; but when you go into creation, and see how it "groans and travails in pain until now," how poor, how pitiable, the circumstances of men are, and how they need to be loved by those that are good, if we lift over all this vast charnel-house a God that does not care for sinful men, and that does not hear their cries unless they have got out of their sinfulness, how are they to get out of it? If I am on the sea in a storm, and the vessel is beaten about and wrecked, will you say to me, "Get ashore"? How am I to get ashore unaided through the roaring, surging waves? What I want is a life-boat. A man that is willing to put out for me at the peril of his own life may take me ashore, but nothing else can.

Now, if God undertakes to save the world,—as he does,—he must administer his government according to the exigencies of men. He must recognize the fact that the race needs sympathy. It needs penalty, and gets it; it needs suggestion, and gets that; but it also needs sympathy and patience

—and thank God, through Jesus Christ our Lord it gets that too, most abundantly. It needs One who knows how to wait for men while they unfold by natural processes.

Suppose I went to the common school, and was put into arithmetic, and my master came around the first day and undertook to examine me from the beginning through to the end ; and suppose when I could not pass the examination he should whip me ! I say, Is it in the power of the human understanding to learn in that way ? Can you teach so ? Can you do it in arithmetic ? Can you do it in writing ? Can a person take one lesson in penmanship and then write ? If such a thing is impossible in the physical realm, how much less is it possible in the spiritual realm ? If a man cannot be instantly perfect in a lower sphere, how much less can he be perfect in a higher sphere ? Development has to be gradual and continuous, and there must be a government that will wait for a man while he unfolds. God must be, by his own nature and providence, gentle and sympathetic, and must adapt himself to the condition of the beings that he has made, or he is not fit to govern the universe, which is of his own creation.

Clothed, then, with this patience and sympathy, Jesus Christ presents himself to us. He went about doing good. He looked in the face of the most hideous wickedness. He wept. He sorrowed. He walked with the poor and the needy. There was but one thing that ever led the Saviour to speak without measure or bound of severity, and that was religious selfishness. When anybody had, by education in religion, got up so high that he was a good deal better and bigger than anybody else, and separated himself from his fellow-men and did not care for them, Christ uttered against him, *Woe, Woe, Woe !* The disposition of selfishness in the higher moral realm is hideous in the sight of God.

And as for the Saviour, who was ever so considerate ? Who ever so loved perfection, and yet was patient with all imperfection ? Who ever so loved purity, and took such pains with the impure ? Who ever was such a master of his appetites, and yet was such a friend of the glutton ? Who ever was so self-denying, and yet was so lenient toward the



self-indulgent? He went about preaching, and men crowded to hear him. Under his teaching some glimmer of a better life dawned on them; and when he went in to dine with the rulers they flocked after him; and gibbering priests looking and pointing in, said, "He eateth with publicans and sinners"—that is, with extortioners under the Roman government and harlots. He sat down by them, and owned relationship with them; they touched him, and he touched them; and how he could be on such familiar terms with them was what the Pharisees did not understand. But this was what he came to teach—namely, that of all the places in the universe, the central place of power was not in the thunder, nor in the earthquake, nor in the devouring elements, but in divine love, that suffereth long, and is kind, patient, full of all resources. Love divine is of all things the most transcendent in power, and yet the most lenient.

It was the disclosure of this peculiar quality of the divine nature that made Jesus Christ the Son of God to an admiring world.

It is said that such a presentation of God as this—such a presentation of him as I have been accustomed to make to you—tends to relaxation; that what men want is not so much leniency as cogency; and that there must be positiveness, decision, firmness in government. Well, there is. Men do not doubt that sin is sin; neither do they doubt that penalty is penalty. Men are suffering all the time and everywhere, in stomach, in liver, in heart, in head, in hand, because they violate laws. When I take a hammer and hit my finger with it, do I need any one to tell me that violated law inflicts penalty? I guess I know that the penalty is inflicted before anybody else does. If I get drunk do I need some one to come the next morning and tell me that intemperance is accompanied by suffering? Do not I know that without being told? It is needed at times to enforce these practical lessons, but generally they tell their own story. We do not want a revelation to prove to us that there is sin. We know that. We do not, either, need a revelation to prove to us that sin brings penalty. We know that also. Nor do we need a revelation to prove to us that sin persevered in carries men to

desperate straits. What we want to know is where there is any cure for it.

The city is smitten with a terrible plague. One and another are dying on every hand. This street is invaded and that street is invaded. There is scarcely a house into which the scourge has not entered. The wail of distress goes up till it ceases with despair. Sickness, sickness, sickness is abroad everywhere, and death follows it. All the inhabitants know that. What they want to know is, Is there a doctor? Is there any medicine? Is there a physician that can heal? The whole world, groaning in its degradation, has known about condemnation. What we need to know is, whether there is anywhere any medicine, whether there is any balm in Gilead.

Jesus Christ came to tell the world what had been told by prophets but dimly, that the essential interior nature of God is recuperative love; that he is sorry for men; that he pities them; that he will help them.

I have been sick and have lain throwing myself back and forth on my bed in pain and anguish, and have become discouraged and given up all hope of getting well. "It is of no use," I say; "I have got to die!" But in comes the physician, and looks upon me, and takes me by the pulse, and I turn my eyes upon him, and say, "Do not trouble yourself about me, doctor, there is no help for me." He says, "My friend, be of good heart. You are not so bad off as you think. You are not going to die. I have the remedy for your disease. You are going to get well. I will bring you out of this in less than twenty-four hours." The moment I hear these words my hope is renewed. I have confidence in the doctor, and am sure that he will do as he says he will. Everything is changed in a moment. I am not well—not a bit of it; but I am going to be well. I put to, and he puts to; he and I and nature work together, and I recover.

A man does not so much need new conviction of sin; that is, it is not sinfulness altogether that he needs to have shown him. Generically mankind know how sinful and miserable they are. What they want is to be shown that there is a Heart that is omnipotent, that is infinite

in resources, and that is brooding over time and the world, not for condemnation, but for salvation. They want to know that God is a God of redemption, the God of all comfort and consolation and inspiration and gentleness and long-suffering; and that while they are trying to do something, and are doing it poorly, cares for them, loves them, and encourages them; a God that knows better than they do how imperfect and how wicked they are, but whose nature it is to wake the soul and lift it up.

What was your mother's nature, that cried when you cried, or laughed away your tears, and watched you by night and through the day, and died taking care of you? You know what that is in a mother. Oh! is there a God like that? Yes. One as much better than that as infinity is better than finiteness; as much better than that as divinity is better than humanity. No latitude or longitude can measure the orb of the glory of that heart which is in God, and which is manifested by Jesus Christ.

Now when I come into the faith of this God, see how it is with me. I am not, as I said in the early part of this discourse, a perfect man; but I am in school where I am sure I am going to be perfected. I have come into communion with One who says, "I am waiting for you while you are becoming perfect;" who loves me and will have patience with me; and One whom I can trust. It is not that I have peace or am conscious of perfection—I never was so conscious of imperfection. It is not that I have a bargain made. I have a God in my faith, I have the conception of a God, that adapts himself personally to pouring out his influence on me, that will stimulate me, that will keep my conscience awake, and that will not give me up because I come short, but will carry me over periods of decline and transgression; a God that will be more than swaddling clothes, more than cradle, more than mother; a God whose cathedral is as the household, and who fashions the race toward perfection by nature and providence and grace.

It is the hope that I have such a God, that he is forming my disposition, and that he is helping me—it is this hope that gives me rest in Jesus Christ.

When therefore the apostle Paul utters these words to those that have gone through this experience, they understand them, and are full of comfort :

“For the good that I would I do not. [‘Amen,’ says every one of you.] But the evil which I would not, that I do. [‘Yes, yes.’] Now, if I do that I would not, it is no more I [that is, the better I, the upper I], that do it, but sin that dwelleth in me [that lower nature on which manhood is grafted]. I find then a law that, when I would do good, evil is present with me. [I am all the time making mistakes, slipping up under temptation.] For I delight in the law of God [I recognize that the law is holy, that it is just, that it is good ; I am enthusiastic for that which is good] ; but I see another law in my members [O yes ! I see that the clearest conceptions are worn out by weariness ; I see that my noblest moral impulses are extinguished. I see heaven, I see angelic purity ; but I am gluttonous, and I lose it all] warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. [I am passionate, revengeful, avaricious, proud, vain, selfish, lustful ; I am excessive in this or that direction ; and so though I condemn sin, and mean to turn from it, there it is ; and every single month or week of my life is more or less marked by these obliquities that come in spite of my resolutions and fightings ; and this has been so for years.] O wretched man that I am ! who shall deliver me from the body of this death ?”

And what is the answer ? “*God, through Jesus Christ !*”

That inspiration, that conviction of a helpful, loving, waiting, patient God, encourages and sustains me. To him I fly. My physician, cure me. Schoolmaster, bear with my stupidity, and teach me. Give me thy help. Lead me up and on until at last I see thee as thou art. Then, with all my soul, I shall say, “Not unto me, but unto thy goodness and thy love and thy wisdom, be the praise of my salvation, forever and ever.” *Amen.*



## PRAYER BEFORE THE SERMON.

OUR Father, if we thought thee other than thou art as manifest in Jesus Christ, we could not draw near to thee; from the blackness and the tempest we should cower; before the strong wind, before the earthquake and before the fire none of us could stand; but by the voice of love, small though it be, and still, we are drawn where we could not be driven. We rejoice in thee when we have no complacency in ourselves, and are at last glad that all our good is wrought in us by thee, that in thee we stand and are completed in righteousness, that thou art by thy supernal power endowing us with a will to do and to be, that thou art gradually moulding us in thine own image, and that ere long the moulding season will pass away, and we shall come forth from the shop and from the furnace burnished and brightened, and shall appear in Zion and before God. We rejoice in whatever is beautiful in ourselves as thy creation. We rejoice in whatever is strong, and excellent, and noble in us, as the gift of God. We rejoice in every element of thy nature which is in us, as children rejoice in those things in them which are like that which is good and great in their fathers. So we take blessings from thee as little children take them from their parents, and we rejoice in our endowments because they are of God, and point to him, and ally us to him.

And now we pray that we may be able to lift ourselves so into the confidence of love that we shall ride over all the tribulations of the world, and outsail the storm itself, so that doubt, and fear, and mistake, and sorrow, and sin, and guilt may not overwhelm us—so that neither things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from that love of God which is in Christ Jesus.

May those that cannot run but only can walk know that there is also good news for those that walk; and may those that cannot walk but only can creep know that there is good news and kindness for those that creep. May they know that babes are thine, and may they become little children, and be willing to be as little children if so they may feel the cradling arms of God lifting them up in wisdom and power.

We beseech of thee that thou wilt sanctify the sorrows that rest upon any. Teach them how to illumine those sorrows by faith. May they know how to praise thy name in suffering as did those of old. May those who are called to suffer be very near to God as his disciples; and may they feel that they are under the administration of one who is acquainted with grief, and that they have joined themselves to him in such a way that their service shall be made to redound to the honor and glory of the name of Jesus.

We beseech of thee, be near to all those who are prosperous and joyful. Take not away their joy and their prosperity. May they know how to break forth into songs of thanksgiving. And by their happiness may they know how to illumine others and make them happy. May they be so imbued with the love of God and the divine Spirit that whether they are in joy or in sorrow they shall still testify of Him who called them and whose name they bear.

We pray for all those who are bestead with poverty, with disappointment, with overthrow, with all the ills that belong to the struggle of life. Wilt thou be with them to constantly open the horizon beyond that they may not look down and drudge; that they may not feel themselves to be like beasts of burden, weary on the road, and longing for the night to come. Grant that they may evermore see before them that horizon shining on which the sun never goes down, and that realm where dwells eternal summer, whither they are speeding, from out of which the spirits of just men made perfect are calling them perpetually, into which, every hour, some are entering, toward which we are all going, and where all of us ere long shall lift up ransomed souls and spread wings of faith, and for ever live above care, and sorrow, and trouble. So shed upon us the light of the other life that this life shall be bearable to the sons of misfortune. We pray that thou wilt grant that they may feel that things visible and secular, and that time experiences are of little account. May they discern the invisible, its permanence, its perfectness, its beauty, its gladness.

We pray that thou wilt teach us to be kind and gentle toward others as thou art kind and gentle toward us. We pray that thou wilt teach us to bear the yoke and the burden—to so bear them that the yoke shall become easy, and that the burden shall become light. Teach us to walk as seeing thee who art invisible. O Face of light! O Face of love! O Face of joy! shine upon us by day and by night, that, looking upon thee, we may be able to hide in the blessed light all things we do not wish to look upon, and that we may live above the world while living in it, and live in sympathy with its men, and its duties, and its wants.

We pray that thou wilt sanctify the individual experiences of thy servants before thee. Thou knowest every one's secret thought and secret life; thou art acquainted with every one's motive, and wish, and history; and we pray that thou wilt speak to every one, this morning, so that he shall feel that God is thinking of him.

Grant, we pray thee, that all the churches of this city may be purified and strengthened, and may go forward more and more with the tokens of the divine complacency in them. We pray that the various conflicts of opinion, that divisions, may not tend to inharmony and discord. Grant that at last the love of thy people shall be mightier than the remains of sin that are in them.

We pray for thy churches of every name. May those who are appointed as officers therein be inspired with divine insight; and we pray that their counselings together may be for the prosperity of all the church of Jesus Christ; and from that church may there stream a light which shall shine in the dark places of our land.

And to thy name shall be the praise, Father, Son, and Spirit.  
*Amen.*

## PRAYER AFTER THE SERMON.

VOUCHSAFE to us the Spirit of light, our Father. Grant, we pray thee, that we may hold what riches and strength we have in God, and realize how poor we are in ourselves; how we are driven hither and thither as the thistledown before the wind! But in thee how strong we are! for we have all thy strength. We are enshrined in thy wisdom, shining brighter than the sun. We are comforted, and inspired, and held, and loved. O thou beneficent God, grant that we may have a noble conception of what is the power of thy love made manifest in Jesus Christ. May we learn more and more of thee, growing in grace and in the knowledge of the Lord and Saviour Jesus Christ. O what a knowledge! It passeth understanding. May we have this confidence and this everlasting surety, that nothing shall separate us from this love of God which is in Christ Jesus. Lord, may we be anchored so that no storm can drive us from our ground. Here may we stand rooted so that no wind can overturn us. Here may we find our refuge, not in our goodness, not in our attainment, not in our purposes, not in the imperfect building of a noble manhood in which we labor, but in the goodness of God who began and who will end; who was the Author and will be the Finisher of our faith.

Hear us, O Lord our God, hear us in these our petitions, and accept us, not according to our worth, but according to the greatness of thine own generosity.

And to the Father, the Son and the Spirit, shall be the praise evermore. *Amen.*

# THE GORHAM COMPANY, Silversmiths.

[ESTABLISHED 1831.]

**SILVER BRIDAL PRESENTS, FAMILY SILVER, PRESENTATION PLATE, Etc., Etc.,** in rich antique and new designs. An elegant assortment, from the least expensive article to a full Wedding outfit, at retail Salesrooms of the Company,

**No. 1 BOND STREET, . . . . near BROADWAY, N. Y.**

And also by the leading Jewelers of Boston, Philadelphia, Baltimore, Washington, Chicago, St. Louis, New Orleans, San Francisco, and other cities.

## TRADE DIRECTORY.

*In so far as rigid scrutiny will effect it, this list of Business Houses will contain the names of none but trustworthy establishments.*

**AMERICAN GARDEN,**  
a Monthly Illustrated Journal devoted to Garden Art. Edited by JAMES HOGG, **BEACH, SON & CO.,** 76 Fulton St., Brooklyn, N. Y. Send 10 cts. for specimen number and their *Illustrated Catalogue of Seeds and Bulbs.*

**BABCOCK FIRE EXTINGUISHER.**—"Absolutely the best protection against fire." Send for "**Its Record**," 707 Broadway, New York.

**C. F. A. HINRICHS** imports and deals at wholesale and retail in China and Glass; Fancy Goods, Toys and Games; Archery, Croquet, Cricket Goods, &c.; also the Klee-man's celebrated Study or Reading Lamps, Chandeliers, &c. Price Lists on application.—29, 31 & 33 Park Place, corner of Church Street (up stairs), New York.

**DYEING AND CLEANING ESTABLISHMENT.—BARRETT'S, PALMER & HEAL,** 519 Fulton St. (near Duffield St.), Brooklyn; 451 Broad St., Newark, N. J.; 484 Broadway; 191 Grand St., New York. Shawls, curtains, dresses, cloaks, velvets, coats, pants, vests, gloves, feathers, etc., dyed or cleaned in a superior manner and promptly. Goods received and returned by express.

**EMPIRE PIANOS.**—The best and most elegant **PIANOS** for the money to be found in the United States. Send for price-lists and illustrations. Address, **WILLIAM A. POND & CO.,** No. 547 Broadway, N. Y.

**EAT TO LIVE.**—Write to F. E. SMITH & CO., Atlantic Mills, Brooklyn, N. Y. Manufacturers of the **CRUSHED WHITE WHEAT**, for their Pamphlet on Foods, with extracts from Liebig, Johnson, and other scientists. Read it, and save health and money.

**FASHIONS.—FOREIGN STYLES IMPORTED** by A. BURDETTE SMITH, Pattern Bazaar, 914 Broadway, New York. Duplicates furnished in Paper Patterns, with a small cloth model, to show how to make them up. Send 2 stamps for Catalogue.

**E. A. MORRISON,** 893 Broadway and 13 East 19th St.—In our Millinery Department we have a display that must be appreciated by every lady who will take the trouble to examine it. Our imported bonnets cannot be excelled either in style or finish, while those of our own manufacture are equal to any made in this country. We employ the best artistic talent to be had.

**MERIDEN BRITANNIA CO.**  
manufacturers of Silver Plated Goods, 550 Broadway, New York. In addition to an unrivaled variety of *Fine Electro-Plated Table Ware*, we offer a new line of **FORKS AND SPOONS**, extra heavily plated by our New Patent Process, which deposits the silver any requisite thickness on the *parts most exposed to wear*. They are unequalled for durability by any made by the old process. All Spoons and Forks Plated by this improved method are stamped: 1847—ROGERS BROTHERS.—XII.

**ONE PRICE ONLY.**—Stationery of all kinds. Writing Paper, Envelopes, and Account Books Cheap. Leach's Falcon Pens, 65 cts.; and Law Pens, \$1 a gross. Samples sent by mail. J. LEACH, 86 Nassau St., and 235 Greenwich St., N. Y.

**RICHARDSON, BOYNTON & CO.** Manufacturers and Dealers in BOYNTON'S "Brick and Portable Heating Furnaces," "ELEVATED" and "LOW OVEN" Ranges, "NEW BALTIMORE" Fire-place Heaters, **Cooking and Heating Stoves.** Send for Circulars before purchasing elsewhere.—No. 234 Water Street, New York City.

**TABLE CUTLERY** made and warranted by the **MERIDEN CUTLERY COMPANY,** 49, CHAMBER ST., New York. Call for this "Trade Mark" of all dealers.

**WAITING HOURS. PROMISE AND PROMISER.** By Anna Shipton. WARREN & WYMAN, 13 Bible House, N. Y.

**WICKES' ECLECTIC OIL.**  
The most desirable illuminating oil. No danger in its use. Clear, soft light at one quarter the cost of gas. Colorless as spring water; emits no odor in burning. No change of lamps required. 120 Maiden Lane, New York.



# THE BRITISH QUARTERLY REVIEW

FOR OCTOBER, 1874,

*In reviewing HENRY WARD BEECHER'S Third Series of "YALE LECTURES ON PREACHING," speaks as follows :*

"A marked characteristic of Mr. Beecher comes out in his treatment of theological doctrine, viz., the wise and reverent conservatism that lies beneath his free and often audacious criticism. Indeed, his criticism is audacious only because he discerns how much of human conventionalism and accretion has grown up around the revealed idea of God, as the Bible contains it; and when he touches this, as with rough and dislocating hand he often does, men who have received it traditionally tremble and cry out as if the truth itself were imperilled.

"We are amazed at the fertility, freedom, and strength which the lecturer displays. Here, as everywhere, he is the preacher of the Plymouth Church, the rich spontaneous spiritual discourses, pouring forth the wealth of a great creative mind, and the religious love and humanity of a deep and tender heart. Like the greatest minds of history, he stands humbly before God, and finds the most affluent nutriment for his genius in the things of God and Christ.


"With wisdom that rarely fails, with wit that cannot be restrained, with strong common sense and devout feeling, he pours forth treasures of his thought and own ministerial experience, which make these a very rich repertory for the theological student and minister."

---

**First Series, \$1.25 ; Second Series, \$1.50 ; Third Series, \$1.50.**  
**Uniformly Bound, beveled boards, brown cloth.**

**N.B.—The Three Series complete, in a neat box, \$4.00.**

---

 *To be had of all Booksellers, or will be sent to any address, post-paid, on receipt of the price, by*

**J. B. FORD & CO., Publishers,**  
*27 Park Place, New York.*

# HENRY WARD BEECHER'S WORKS.

## YALE LECTURES ON PREACHING.

**First Series.** Course of 1872. *Personal Elements of the Preacher.* 1 vol. 12mo. \$1.25. *Uniform Edition.*

"Can be read by everybody, layman or clergyman, with delight."—*Boston Globe.*

"We know of no dozen treatises on the preacher's work which contain so much of sensible and valuable instruction."—*New York Independent.*

**Second Series.** Course of 1873. *Social and Religious Machinery of the Church.* 1 vol. 12mo. \$1.50. *Uniform Edition.*

"Deep piety, sound sense, quick wit, and fervid address; kindling, elevating, instructing; interesting to all Christian readers, invaluable to the beginning preacher."—PROF. H. N. DAY in *New Haven College Courant.*

**Third Series.** Course of 1874. *The Use of Christian Doctrines.* \$1.50. *Uniform Edition.*

## BEECHER'S SERMONS.

Ten volumes. 8vo. From phonographic reports by T. J. ELLINWOOD, for seventeen years Mr. Beecher's special reporter. Uniform binding, dark brown English cloth. Each vol. contains 26 Sermons, and the Prayers before and after the Sermons.

Single vols., each complete, \$2.50.  
The set, \$22.50.

"We recognize in these sermons a power which is not given to more than one man in a century."—*Buffalo (N. Y.) Courier.*

"The prayers published with the discourses are as remarkable as the sermons themselves."—*Zion's Herald (Boston, Mass.).*

Mr. Beecher's Current Sermons are issued weekly (PLYMOUTH PULPIT), in pamphlet form, at \$3.00 per annum.

## STAR PAPERS:

Or, Experiences of Art and Nature.  
New Edition, with many additional papers, from later writings. 12mo. *Uniform Edition.* Cloth, \$1.75.

"A book to be read and re-read, and always with a fresh sense of enjoyment."—*Portland (Me.) Press.*

## IN PREPARATION.

**ENGLISH AND AMERICAN SPEECHES**, on Politics, War, and various Miscellaneous Topics. This will include all of the more important of Mr. Beecher's speeches which have been preserved. *Uniform Edition.*

**EYES AND EARS.** New Edition. *Uniform Edition.*

## LECTURES TO YOUNG MEN,

On Various Important Subjects. New Edition with additional Lectures. *Uniform Edition.* 1 vol. 12mo. Cloth, \$1.50.

Mr. Beecher's first book, and known all over the world. The present edition is enriched by the addition of several new lectures, and reminiscences of the origin of the book.

"Written with all the vigor of style and beauty of language which characterize everything from the pen of this remarkable man. A series of fearless dissertations upon everyday subjects, conveyed with a power of eloquence and a practical illustration so unique as to be oftentimes startling."—*Philadelphia Enquirer.*

## FRUITS, FLOWERS, AND FARMING.

New issue, with much additional matter. A delightful book. The poetry and prose of Beecher's Farm and Garden experiences. *Uniform Edition.* 12mo, 508 pp. \$2.00.

"Not merely readable and instructive, but singularly fascinating in its magnetic style."—*Philadelphia Press.*

## LECTURE ROOM TALKS.

A Series of Familiar Discourses, on Themes of Christian Experience. By HENRY WARD BEECHER. Phonographically reported by J. T. ELLINWOOD. *Uniform Edition.* With Steel Portrait. Price, \$1.75.

"It is easy to see why the old-fashioned prayer-meeting has been replaced by that eager and crowded assembly which throngs the Plymouth Lecture Room each Friday evening."—*New York Evangelist.*

## NORWOOD:

Or, Village Life in New England.  
A Novel. New Edition. Illustrated by ALFRED FREDERICKS. 12mo. *Uniform Edition.* Price, \$2.00.

"The book is wholesome and delightful, to be taken up again and yet again with fresh pleasure."—*Chicago Standard.*

J. B. FORD & CO., New York.

# SILVER-PLATED WARE

MANUFACTURED BY THE

## MERIDEN BRITANNIA CO.

**550 BROADWAY, N. Y.**

*Factories: WEST MERIDEN, CONN.*

Sole Proprietors and Patentees of the

## CELEBRATED PORCELAIN LINED ICE PITCHERS.

Cleaner, Lighter, and More Durable than the Metal Lined. The Porcelain is enameled on hard metal, and CANNOT BE BROKEN or CRACKED BY ROUGH USAGE.

*In addition to an unrivaled variety of* **FINE ELECTRO-PLATED TABLE WARE,** we offer a new line of

## FORKS AND SPOONS,

Extra Heavily Plated by the NEW PATENT PROCESS, which deposits the silver any requisite thickness on the *parts most exposed to wear.*

THEY ARE UNEQUALED for durability by any made by the old process.

Spoons and Forks plated by this improved method are stamped.

**1847—ROGERS BROTHERS.—XII.**

**SILVER-PLATED**

**PORCELAIN-LINED**

## Ice Pitchers.

THE LATEST IMPROVEMENT AND THE  
BEST ARTICLE MADE.

**TIFFANY & CO.,**

Union Square, New York

The *Scientific American* says: "The chemical action of different drinking waters on the metal of which the interior wall of most ice pitchers is composed produces oxides injurious to health. Acting on this fact, the Meriden Co. have succeeded in coating their linings with a smooth, seamless enamel of porcelain. Its perfect cleanliness and certain safety seem to give this ice pitcher a deserved commendation."

1D McClure 20575